

The Present Truth, vol. 15

ESTR

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1899

January 12, 1899

“True Faith” The Present Truth 15, 2, pp. 17, 18.

ATJ

ONE day a centurion came to Jesus, and said to Him: “Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but *speak the word only*, and my servant *shall be healed*.... When Jesus heard if, He marveled, and said to them that followed, Verily I say unto you, I have not found so great *faith*, no, not in Israel.” *Matthew 8:6-10. PTUK January 12, 1899, page 17.1*

THERE is what Jesus pronounces faith. When we find what that is, we have found faith. To know what that is, is to know what faith is. There can be no doubt about this; for Christ is “the Author ... of faith,” and He says that that which the centurion manifested was “faith;” yes, even “great faith.” *PTUK January 12, 1899, page 17.2*

WHERE, then, in this, is the faith?—The centurion wanted a certain thing done. He wanted the Lord to do it. But when the Lord said, “*I will come*” and do it, the centurion checked him, saying, “*Speak the word only*,” and it shall *be done*. *PTUK January 12, 1899, page 17.3*

Now, what did the centurion expect would do the work?—“*The word only*.” Upon what did he depend for the healing of his servant?—Upon “*the word only*.” *PTUK January 12, 1899, page 17.4*

And the Lord Jesus say that that is faith. *PTUK January 12, 1899, page 17.5*

HERE was a Roman, by Israel despised and shunned as a heathen and held to be hated of God, who had spent his life among heathen influences, with no Bible advantages, yet who had discovered that when the Lord speaks, in that word itself there is power to do what

the word says, and who depended on that word to do what it said.*PTUK January 12, 1899, page 17.6*

And there were the people of Israel, who all their lives had been in daily connection with the word of the Lord, who prided themselves on being “the people of the Book,” and boasted of their knowledge of the Word of God; and yet had not learned that in the word there is power to accomplish what the word says.*PTUK January 12, 1899, page 17.7*

ALL this lack on the part of Israel prevailed, too, when that very word in which they boasted said to them plainly, and showed over and over, that such is alone the character of the Word of God; and that word was read in their synagogues every Sabbath day.*PTUK January 12, 1899, page 17.8*

That word had all their lives said plainly to them: “*As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*” *Isaiah 55:10, 11.**PTUK January 12, 1899, page 17.9*

NATURE itself held constantly before them the instruction that the earth of itself could produce nothing; that it was the moisture of rain and snow, *from heaven*, the *made it* bring forth and bud, and produce fruit.*PTUK January 12, 1899, page 18.1*

And the Lord said, “*So shall My word be.*” As the earth of itself can do nothing, so you of yourself can do nothing. And as the moisture of rain and snow from heaven makes the earth bring forth, and bud, and produce fruit, so shall My word make you bring forth the fruit of righteousness to the glory of God. “My word, ... IT shall accomplish that which I please.”*PTUK January 12, 1899, page 18.2*

MANY and a time had Israel read this scripture. And year in and year out they had read the Word of God, and had said: *I will do what the Word says; I will accomplish that which pleases Him.**PTUK January 12, 1899, page 18.3*

And that they might be the more certain that *they* should do exactly what the word said, that word was separated into parts, and each part drawn out into many fine-spun distinctions. Then they set about diligently to do, carefully and particularly, *themselves*, each specification of the word, as thus set forth.*PTUK January 12, 1899, page 18.4*

TRUE, nowhere in all this did they find any peace, much less any joy. With all their doing, they never found the things done. Always they found themselves far short of having done what the word said,—so far short, too, that it was the despairing cry of Israel that “if but one person could only for one day keep the whole law, and not offend in one point,—nay, if but one person could but keep that one point of the law which affected the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come.” Yet still they slaved on in the treadmill round of their own fruitless doings,—all of works, and none of faith; all of themselves, and none of God; all of their own doing, which was not really doing at all, and none of the word itself doing, which is the only real doing of the word of God.*PTUK January 12, 1899, page 18.5*

HOW refreshing it was to the spirit of Jesus, in the midst of this desert waste of Israel, to meet a man, whoever he might be, who had found the word of God indeed; who knew that when the word was spoken, that word itself would accomplish the thing spoken; and who would depend upon “the word only.” This was faith. This opened the life to the power of God. And as the consequence, there was accomplished in the life that which pleased God.*PTUK January 12, 1899, page 18.6*

“My word, ... IT [not you] shall accomplish that which I please.” “The word of God ... *effectually worketh* also in you that believe.” 1 *Thessalonians 2:13*. To depend upon it to work in you that which is well pleasing in His sight—this is faith. To cultivate this dependence upon the word is to cultivate faith.*PTUK January 12, 1899, page 18.7*

A. T. JONES.

August 17, 1899

“More ‘Oppositions of Science Falsely So-called’” The Present Truth 15, 33, pp. 525, 526.

ATJ

SO-CALLED science has made another immense contribution to the tide that is already flooding the world. Prof. W. O. Atwater, of the Wesleyan University, has announced that “scientific” discovery that alcohol “is a food.” “After long and careful experiments on various men,” he made the announcement, June 13. *Harper’s Weekly* summarizes his report, as follows:—*PTUK August 17, 1899, page 525.1*

Alcohol in limited quantities is not a poison, but serves some of the uses of food, like sugar and starch: it supplies heat and energy, and protects the material of the body from consumption, but does not make new tissue. It is useful as a fuel, but not to repair the machine. Professor Atwater does not recommend it as a food. He says that its effect on the brain and nerves is often such as to counteract its food value, and that the moderate use of it often leads to excess. But he holds that, taken in small quantities, it is a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day.*PTUK August 17, 1899, page 525.2*

It would be difficult to get more false teaching and contradictions into the same space than is set down in that paragraph.*PTUK August 17, 1899, page 525.3*

1. Alcohol in any quantity is poison, and does not and can not serve any of the uses of food. Alcohol, in its whole course in the human system, acts contrary to nature. It affects the nerves first of all; indeed it affects only the nerves, first, last, and all the time. It tears down, instead of building up. It gets strength out of a man without putting strength into him. Anything that acts that way in the human system is a poison, and a poison only; and can not be in any sense a food.*PTUK August 17, 1899, page 525.4*

2. It is literally impossible to supply “heat and energy,” and to “protect the material of the body from consumption,” without making new tissue. The statements that it does do so are not only contradictory to the truth, but are contradictory to themselves; for it is recognized that new tissue must be made, that the machine must be repaired. Yet alcohol is given the wonderful property of supplying heat and energy, and protecting the material of the body from consumption! It is possessed of the amazing quality of causing the machine to go, and at the same time of keeping it from wearing out! That is simply not true. Alcohol is not divine, nor does it bear in itself “the promise and potency” of perpetual motion.*PTUK August 17, 1899, page 525.5*

The truth is, and is here recognised, that there is waste of tissue, in fact, every motion in or of the human system, even to thinking, consumes material of the body, and so causes loss of tissue. Now anything that induces energy without supplying tissue, does it simply, and can do it only, by consuming the material of the body. But anything that induces consumption of the material of the body without supplying new tissue, only tears down and destroys the human system; and that is poison. It is confessed in this “scientific” announcement, that alcohol “does not make new tissue,” does not “repair the machine” while it does induce energy; and that is in itself a confession that alcohol is not a food, but a poison.*PTUK August 17, 1899, page 525.6*

It is exceedingly proper, therefore, that Professor Atwater “does not recommend it as a food.” Yet what a contradiction it is that “a food” can not be recommended as a food by the very person who, by “long and careful experiments,” has scientifically discovered that “it is a food”!*PTUK August 17, 1899, page 525.7*

But he can not recommend it as a food because “its effect on the brain and nerves is often such as to counteract its food value;” that is to say, the effect of a food is such as to destroy its food value! That simply demonstrates again that it is not a food at all, but poison only.*PTUK August 17, 1899, page 525.8*

Yet after all this contradiction of the truth, and self-contradiction in the statements themselves, which demonstrate that it is a poison,

he still “holds that, taken in small quantities, it *is* a food, and not a poison, and that from two to two and a half ounces may be consumed without harm in the course of a day.” Now when it is understood that alcohol can not be taken raw, and that in the course of a day a person must take about three average drinks of whisky, or two quarts—about fourteen glasses—of lager beer, or a pint and a half of claret, in order to consume two and a half ounces of alcohol, it can in some measure be estimated what an immense contribution to the tide of drunkenness is made in this latest “scientific” “discover” and announcement by a professor of high standing in his profession and in a Methodist university and theological school.*PTUK August 17, 1899, page 525.9*

If ever the divine warning were needed, to “avoid ... oppositions of science false so-called,” that time is just now, when all the evils of drunkenness and of Spiritualism are “scientifically” commended to the world.*PTUK August 17, 1899, page 526.1*

A. T. JONES.

October 5, 1899

“Result of Being ‘Like the Nations’” The Present Truth 15, 40, pp. 629, 630.

ATJ

ISRAEL would form a State, and have a king, that they might be “like all the nations.”*PTUK October 5, 1899, page 629.1*

All the nations were heathen. To be “like all the nations,” then, was only to be like the heathen.*PTUK October 5, 1899, page 629.2*

All the nations became heathen by rejecting God. Then when Israel would be like all the heathen, they could do so only by rejecting God.*PTUK October 5, 1899, page 629.3*

It was therefore but the simple statement of a fact when the Lord said: “They have rejected Me, that I should not reign over them.”*PTUK October 5, 1899, page 629.4*

When Israel formed a State, they thereby created a union of religion and the State. But they had to reject God in order to form a State. Therefore they had to reject God in order to form a union of religion and the State.*PTUK October 5, 1899, page 629.5*

It follows, therefore, plainly, that no people can ever form a union of religion and the State without rejecting God.*PTUK October 5, 1899, page 629.6*

But though Israel had rejected God, yet He did not reject them. He still cared for them; and, through His prophets, still sought to teach and guide them, ever doing His best to save them from the evil consequences which were inevitable in the course which they had taken.*PTUK October 5, 1899, page 629.7*

Long before the days of Samuel and Saul, Israel had been taught what would be the outcome of forming themselves into a State and choosing a king; for the formation of a kingdom in the days of Saul was but the culmination of a long-cherished desire in that direction.*PTUK October 5, 1899, page 629.8*

After the great victories of Gideon, a hundred years before the day of Saul, “the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son’s son also; for thou hast delivered us from the hand of Midian.” *Judges 8:22.PTUK October 5, 1899, page 629.9*

This was nothing else than a proposition to establish at that time a kingdom, with Gideon as the first king, and the kingship to be hereditary in his family. But Gideon refused the offer, and “said unto them, I will not rule over you; neither shall my son rule over you; *the Lord shall rule over you.*” *PTUK October 5, 1899, page 629.10*

Gideon knew that such a proposition meant the rejection of God; and he would have no part in any such thing. But the desire still lurked among the people; and forty years afterward, upon the death of Gideon, it was manifested openly in the men of Shechem making Abimelech, a son of Gideon, king in Shechem. *PTUK October 5, 1899, page 629.11*

But in a parable, Jotham, the only son of Gideon who had survived the slaughter wrought by Abimelech, mapped out plainly to the people what would be the sure result of their venture. *PTUK October 5, 1899, page 630.1*

Jotham stood on the top of Gerizim and called to the people of Shechem, and said:—*PTUK October 5, 1899, page 630.2*

“The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth you anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly

and sincerely, in that ye have make Abimelech king, ... then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.” *Judges 9:8-20.PTUK October 5, 1899, page 630.3*

And so it came to pass; for in three years the distrust and dissension had so grown between the parties to the transaction respecting the kingship, that open war broke out, which ended only with the death of Abimelech; and, with that, the end of their experiment at setting up a kingdom.*PTUK October 5, 1899, page 630.4*

Now all this was held up before all Israel who should come after, as a solemn warning and a forcible admonition of what would inevitably be the result of any attempt at setting up a kingdom. And when, in disregard of all this, and against the Lord’s open protest, they did at last again set up a kingdom, this very result, though longer delayed, did inevitably come.*PTUK October 5, 1899, page 630.5*

Almost all the reign of Saul, their first king, was spent by him in envy and jealousy of David and a steady seeking to kill him. The reign of David was marred by his own great sin, which he never could have carried out if he had not been king; and was also disturbed by the treason of his chief counsellor, and the insurrection of his son Absalom. The latter half of the reign of Solomon was marked by his great apostasy, and was cursed by the abominable idolatries that came in with his heathen wives—all “princesses,” the daughters of kings—and which in turn brought heavy burdens and oppression upon the people.*PTUK October 5, 1899, page 630.6*

At the end of the reign of these three kings, the nation had been brought to a condition in which it was not well that they should continue as one; and they were therefore divided into two—the Ten Tribes forming the kingdom of Israel, and the two other tribes forming the kingdom of Judah.*PTUK October 5, 1899, page 630.7*

And from that day, with the Ten Tribes there was continuous course of apostasy, of contention, and of regicide, till at last, from the

terrors of anarchy, they were compelled to cry out, "We have no king." *Hosea 10:3*. Then the Lord offered Himself to them again, saying: "Thou hast fled from Me." "O Israel, thou hast destroyed thyself." "Return unto Me." "I will be thy King." *Hosea 7:13; 13:9, 10*. But they would not return, and consequently were carried captive to Assyria, and were scattered and lost forever. *PTUK October 5, 1899, page 630.8*

When this happened to the kingdom of Israel, it could yet be said of Judah, "Judah yet ruleth with God, and is faithful with the saints." *Hosea 11:12*. But this was only for a little while. Judah, too, went steadily step by step downward in the course of apostasy, until of her too the word had to be given: "*Remove the diadem, take off the crown; ... exalt him that is low, and abase him that is high. I will overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him.*" *Ezekiel 21:25-27*. *PTUK October 5, 1899, page 630.9*

Thus Judah too was obliged to say, We have no king. And Judah had to go captive to Babylon, with her city and temple destroyed, and the land left desolate. Thereafter the Lord was obliged to govern His people by the heathen powers, until He Himself should come. And even when He came, because He would not at once set Himself up as a worldly king and sanction their political aspirations, they refused to recognise Him at all. And when at last even Pilate appealed to them, "Shall I crucify your King?" they still, as in the days of Samuel, insisted on rejecting God, and cried out, "We have no king but Cesar." *John 19:15*. *PTUK October 5, 1899, page 630.10*

And this was but the direct outcome, and the inevitable logic, of the step that they took in the days of Samuel. When they rejected God and chose Saul, in that was wrapped up the rejection of the Lord and their choosing of Caesar. In rejecting God that they might be like all the nations, they became like all the nations that rejected God. *PTUK October 5, 1899, page 630.11*

And such was the clear result of the union of Church and State among the people of Israel. And it is all written precisely as it was worked out in detail, for the instruction and warning of all people

who should come after, and for the admonition of those upon whom the ends of the world are come.*PTUK October 5, 1899, page 630.12*

Will the professed people of God to-day in the churches, societies, leagues, unions, and associations of all sorts, everywhere, learn the lesson taught thus in the Word of God of the experience of the people of God of old who would have a State, and so rejected God?*PTUK October 5, 1899, page 630.13*

A. T. JONES.

November 16, 1899

“Christian Education” *The Present Truth* 15, 46, pp. 732, 733.

ATJ

THERE are thousands of persons who are surprised whenever it is said that the Bible must be the basis of all true education; that the Bible must be the text-book in every line of study. The reason of that surprise is evident; the only reason that there can be for it is that to those persons the Bible is so small a thing, so narrow and confined, that, in their estimation, to undertake to make the Bible the basis of all education, and the text-book in all studies, is like teaching nothing at all. But how much Christianity, how much confidence in the Bible, has a person to whom the Bible is so small as that? That is the question—the important question. So, one who is astonished that the Bible should be the basis of all education in Christian schools, one who is surprised that the Bible should be the text-book in every study in a Christian school, by that simply certifies to his own narrow view of the Bible, he simply tells how small the Bible is to him, and what a small place the Bible has in his life.*PTUK November 16, 1899, page 732.1*

Bear in mind that the Bible as the *text*-book in every study does not mean the Bible as the only *study*-book in education. To use the Bible as a text-book is literally to take the Bible as a book from which to take the *text* of all lessons to be given, in Christian education. Take a statement of the Bible as a text; and then use all the realm of history, literature, science, nature, and human experience as your *study-book*. And that is not a narrow field of study.*PTUK November 16, 1899, page 732.2*

THE STUDY OF BOTANY

Perhaps I had better illustrate that: Botany must be a study in Christian schools everywhere; and the Bible will be the text-book. One of the *texts* will be this, “Consider the lilies of the field, how they grow.” And then, the *lily itself*, and how it grows—what causes it to grow—all the history, the literature, and the science of the lily—will be the *study-book*. That will be the field of study on that *text*.

And for that purpose? Why does Jesus tell you and me to “consider the lilies of the field, how they grow”? “Consider;” that is, to *study* the lily. And why?—For the reason stated in that place where it is written: “Israel ... shall grow as the lily.” You and I,—Christian,—the students themselves are to grow, under God, as the lily grows. Jesus tells every student to study the lily, to see and know how it grows, so that he may know how he himself is to grow. He is to find in the lily the life and the power of God by which it grows,—the means which God employs in the sunshine, the soil, the dew, and the rain to cause it to grow,—and the science and philosophy of the growing itself, so that he may know how God will cause him *himself* to “grow as the lily.” Than every student studying botany that way only, so far as the lily is concerned, will, whenever he sees a lily, get from that lily a lesson direct from God, telling him what God is doing in *his* life, and what God will put into his life by his believing on Him.*PTUK November 16, 1899, page 732.3*

Another *text*: “He shall revive as the corn and grow as the vine.” That is the *text*; and the study-book will be the *corn* and the *vine* themselves, in all the science, the philosophy, the literature, and the Scripture that can be found relating to the nature of the corn and the vine. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” “I am the true vine, and My father is the husbandman.” “Ye are the branches.” Thus the corn and the vine will be the *study-book* for the student who has in the Bible the text, Israel “shall revive as the corn, and grow as the vine.” Then whenever he sees either corn or vine anywhere, it will speak to him lessons of experience, in the language of God.*PTUK November 16, 1899, page 733.1*

A. T. JONES.

(*To be Continued.*)

November 23, 1899

“Christian Education. (Continued.)” *The Present Truth* 15, 47, pp. 748, 749.

ATJ

ASTRONOMY will be a study in Christian schools everywhere, and one of the texts used will be, “Canst thou bind the sweet influences of Pleiades?” With that as a *text*, all the astronomy of the Pleiades will be the *study-book*. And when the student has covered the field of the Pleiades, and knows what *are* the sweet influences of the Pleiades, he will know, in his own life, the sweet influences of the Spirit of Him who gave sweet influences to the Pleiades; and this will make him in *his place* in the order of God what the Pleiades are in their place in the order of God.*PTUK November 23, 1899, page 748.1*

More than this, it is written, in *Psalms* 147:3, 4: “He telleth the number of the stars; He calleth them all by their names.” “He healeth the broken in heart, and bindeth up their wounds.” When one has taken for his *text*, “Cast thou bind the sweet influences of Pleiades?” and has studied thoroughly the book of the Pleiades, and knows *Him* who *can* bind their sweet influences, he will know the sweet influences of Him who binds up the broken heart and heals the wounded spirit.*PTUK November 23, 1899, page 748.2*

Now read *Isaiah* 40., the last three verses. First the 26th verse: “Life up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Why study these things?—“He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Not one of them escapes His notice. And then the next verse: “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?” When the student, with this as his *text*, looks into that *study-book*, and knows something of the infinite number of the starry host, and knows that God calls these *all* by their *names*, he can easily understand that the Lord will never forget *his* name, nor shall he ever escape the Lord’s notice. This is the Bible as a text-

book.*PTUK November 23, 1899, page 748.3*

Meteorology will be a study in all Christian schools; that is the study of the winds and the waves, the atmosphere, the rain, the dew, the ocean tides, the ocean itself. And one of the *texts* may be: “The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.” With that as the *text*, the teacher will lead the students into the *study-book* of the course of the winds as they come out of the north, as they go to the south, as they whirl about continually, and as they return again according to their circuits. He will lead the students into the books that give the science of the winds, and so will conduct the students along the whole course of the circuit of the winds. Then the students will know that the wind has a circuit as certainly as the sun a course, and that the gentlest breeze that fans the cheek on a summer’s day is wafted by the hand of the Lord, who “causeth His wind to blow.” And *that* will be no small *study-book*.*PTUK November 23, 1899, page 748.4*

Another text will be: “All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” *Ecclesiastes 1:7*. The teacher will take that *text*, and will have his class get it well in mind. Then he will lead the class through the whole course of the philosophy, and the science, as it is given in the literature of the true science, of the return of the rivers from where they flow into the sea, to the place whence they came in the first place.*PTUK November 23, 1899, page 748.5*

Another text on that same subject will be: God “calleveth for the waters of the sea, and poureth them out upon the face of the earth.” That will be the *text*; the *study-book* will be all the literature that can be had that contains the science and the philosophy that will give to the student the actual facts, the procedure, and the means by which God picks up the water from the sea, and transports it over the—two hundred and fifty-five cable *miles* of water every twenty-four hours.*PTUK November 23, 1899, page 749.1*

And, by the way, by the time that the student has gone through that, he will be no tyro in arithmetic. You can see, from what I have cited, how arithmetic will come in, not as an abstract thing, but as an

actual experience in the daily life of the students as he studies the taking up of the waters from the sea, the transporting of them through the air, the pouring out of them in the form of the rain or the snow. As the student actually practices arithmetical calculations as a material part of his studies, arithmetic will be found a most practical thing, and will be far more beneficial than when it is studied abstractly and merely for practice.*PTUK November 23, 1899, page 749.2*

But the greatest benefit is that in all the study and work the student is studying the works of God. And it will be found that such study will have such a hold upon the student, such a charm indeed, that there will be no need of urging, driving, threatening, etc., to have the students get their lessons. They will be so wrapped up in it that they will be studying their lessons, and will have them well learned because they are interested at every step, and wish to know.*PTUK November 23, 1899, page 749.3*

The child who, in his first steps in figures, has all his problems in the use of figures drawn from the Bible, and is acquainted with them in the Bible, has far better influences surrounding him, and meets something of far more benefit to his character and character development, than if all his problems are concerned with hogs, and horses, and “per cent.,” and “how much did he make?” “how much did he lose?” “did he gain or lose?”—all taken from the world, and in the world’s own way; simply teaching him selfishness—how to make money. The associations that fix themselves in the child’s mind, and inevitably mould his character,—*that is* the philosophy of the Bible in the beginning of number work, with little children; and it is all expressed in that saying that, “first impressions are most lasting.” The first impressions upon the mind of a child are always most lasting, and these will associate with his thoughts in spite of himself with everything that ever comes to him. The only question is as to whether it is preferable to have these first impressions from the Word of God, or from the things of the world. And surely nobody whose heart is with God can have any difficulty in answering the question.*PTUK November 23, 1899, page 749.4*

The Bible is the beginning and the end; the all in all; the basis of all true education, and the text-book in every line of study that is taken

up in Christian education. Make the study of this one Book the study of your life; study it until it becomes your very life. Is not that the very best preparation that a teacher can make?*PTUK November 23, 1899, page 749.5*

A. T. JONES.

